

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

VOL. XV.—NO. 35.]

HARTFORD, SATURDAY MORNING, SEPTEMBER 10, 1836.

[WHOLE NO. 763.]

THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD,
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
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Letters on subjects connected with the paper should be
addressed to PHILEMON CANFIELD, post paid.
ADVERTISEMENTS inserted on the usual terms.

From the Baptist Missionary Magazine.

BURMAH.

JOURNAL OF MR. KINCAID.

Sept. 23, 1835. It being a Barmen worship-
day, we had an unusual number of visitors, most
of whom we gave tracts. Just at evening I
went to a celebrated temple: it was lighted up
with candles made of bees-wax, and around a
huge black idol, a crowd of all ages, from ten to
ninety years old, were prostrated, and all utter-
ing with the greatest rapidity a distich of Pali.
An idol ten times as large as life, seated upon
his throne, and with glaring eye-balls, looking
down upon his worshippers; then the antiquity
of this vast pile, and the darkness of the night
rendered more gloomy by the faint light emitted
from the flickering tapers; and then the thought
that an one of our mortal beings had here drunk
deep from the fountains of sin, and had ripened
for destruction, all this before the eyes, and in
the mind, and who could remain unmoved? Is
there no balm in Gilead? Is there no physician
there? Is the Lord's arm shortened, that he
cannot save? No; there is a balm, there is a
physician, and the arm of the Lord is mighty
to save. With these feelings I began speaking,
and it was not long before I had the ears of the
crowd. They listened till I was tired and
walked away.

Oct. 11. Lord's day morning, at worship,
Mung Bong, mentioned on the 4th, took his
seat among the native brethren, and not only
listened, but several times expressed his ap-
probation. After services were closed, he
said he loved Christ and his gospel, took delight
in prayer, and wished to be baptized. I gave
him several chapters, and told him he should
read them over with care, and seek earnestly
for divine direction.

18. Lord's day morning, Mung Bong made
his appearance, gave all attention to the dis-
course, and after worship spoke feelingly of his
hope in Christ. He appears ready to be re-
deemed from the worship of idols to the service
of the living God.

Obsequies of a late Governor of Ava.

Nov. 11. A man of considerable rank died
yesterday, and was buried to-day. He was the
city governor during the late war with the Eng-
lish, and had charge of the English and Ameri-
can prisoners. More than once during their
imprisonment, he received intimations from
higher authorities, that if the foreigners were
strangled in prison, it would be regarded as a
special favor to the Government and country.
This man and the governor of the north gate of
the palace, interceded with the king, and ob-
tained the enlargement of the foreigners, or at
least a part of them. Mr. and Mrs. Judson re-
mained in this officer's house some time pre-
vious to the treaty of Yandaboo. He has often
related to me the circumstances connected with
the imprisonment and final release of the for-
eigners, and said that every one of them would
have been executed privately if he had given his
consent. It is supposed he lost his situation
as governor of the city, on account of taking so
deep an interest in the welfare of those unfor-
tunate men, though, being a favorite of the king,
he became governor of the royal stud.

His funeral was attended by the queen's
brother, a great number of the nobility, many
officers of the palace, and a large concourse of
people. Mr. Simons and myself reached the
place of burial, just as the coffin was being
placed on the funeral pile. When every thing
was made ready for the application of fire, the
widow came forward supported by two persons
and followed by her children and attendants, and
took a last look of the husband and father; then
came the aged mother and other relatives,
among whom was one of the inferior queens.
There was much apparent grief, and in some it
was doubtless real. The deportment of the
mourners was grave, such as became a solemn
occasion. All were dressed in white, which is
the mourning apparel of the Burmans, and it
contrasted finely with the brilliant colors in which
the multitude were clothed. The pile was fired,
and in about an hour there were no traces of a
human being, except a handful of calcined bones.
While the fire was in progress, presents
were distributed among the priests and nuns, and
then among the poor people; also, each of
the fire men, ten in number, received a dress,
which they immediately put on over their old
clothes. The people received a great quantity
of fruit, sweetmeats, coarse cloths, and lend,
which is used in the bazars as money. The
widow, who was sitting in her *tan-jon*, beckoned
me to come to her. I did, and she burst into
tears, saying, "Brother, your friend and my
friend is dead. He was a good man, he always
called you his child, and two or three times be-
fore he died, he said, Why don't the young
teacher come to see me?" She then covered
her face, and wept bitterly. I told her I was no
stranger to sorrow, and knew how to sym-
pathize with her. "The kindness of yourself

and husband to Mr. and Mrs. Judson and to Dr.
Price, and subsequently to me, will not be for-
gotten. We must all die; but if we be servants
of the living God, we shall go where there is
fulness of joy forever." She then asked me to
write to Mr. Judson, and let him know that his
friend was no more.

KARENS.

EXTRACT OF A LETTER FROM MR. WADE, DATED
TAVOY, OCT. 16, 1835.

Karen Dictionary revised and enlarged.

Three or four months have elapsed since I
last wrote you, during which time I have em-
ployed my time almost entirely in the work of
revising and enlarging the Karen Dictionary.
Ko Chet-thing, with whose help the work was
at first undertaken, was brought up among the
Taling Karens, as they are sometimes called, on
which account his pronunciation varies consid-
erably from that of the tribe of Karens for which
the written language has been made. These
variations of course crept into the Dictionary,
and made a revision necessary. I suppose you
have been made acquainted with the fact that
the Karens are divided into two great tribes,
(called Phwos and Szaws,) whose languages dif-
fer radically from each other. Almost all the
Karen Christians at Maulmein, Tavoy, and
Rangoon, are Szaws, and it is the language of
this tribe that has been reduced to writing. Ko
Chet-thing's father belonged to one tribe and
his mother to the other, but he had lived chiefly
among the Phwos, so that in speaking the Szau
language he had many Phwo sounds. This cir-
cumstance, (of which I was not aware until my
return from America,) led us to suppose that
there was a material difference between the
language of the Szau Karens at Tavoy, and
that of the Szaws at Maulmein; but we are
happy to find the difference is very slight in-
deed, not greater than exists in different vicin-
ities of our country. I have therefore revised
the Dictionary with the aid of a pure Szau, and
enlarged it more than one third. The Karen
Dictionary is now just about as extensive as the
Burmese; though, no doubt, there are many
words which still remain to be inserted. Mr.
Mason and Mr. Vinton have both taken copies.
The insertion of new words had of course con-
fused the alphabetical arrangement of the origi-
nal copy: Mr. Vinton in taking a copy resto-
red the arrangement and improved in parts
where it was before incomplete: Mr. Mason and
myself recopied from Mr. Vinton. I rejoice in
the accomplishment of this work, not only be-
cause we are furnished thereby with a Karen
Dictionary, but particularly because it has pro-
ved that the language of the Karens at Tavoy
and those at Maulmein is the same, instead of
being two different dialects, as had before been
apprehended. It seems to me very providential
that I was appointed to Tavoy, and that Mr. Vin-
ton came down here during the last rains. For
had it been otherwise, I have not the least doubt
two dialects would have been formed by our
books for the two stations.

EXTRACTS OF A LETTER FROM MR. VINTON, DATED
MAULMEIN, DEC. 12, 1835.

Ko Chet-thing's village—Chumnerah removed—
Various Excursions.

At the date of my last I was in Tavoy, ar-
ranging and copying the Karen Dictionary.
On the 14th of October, I arrived at this place,
and on the 16th started for Chumnerah. Took
with me a Burman and a Taling assistant; called
at the villages, gave books, and preached to the
people. At most of the villages the people lis-
tened attentively, and received books joyfully.
On arriving at Ko Chet-thing's new village,
found things in a prosperous state—the christians
all steady, and five or six hopeful converts.
The village is about forty miles up the river.
On reaching Chumnerah found it desolate and
forsaken, with the exception of two Christian
families, and these have since left. Before we
arrived in the country, the Christians at Cham-
nerah had made arrangements to leave, and
have now built themselves a new village about
three days up the Attaran (from 40 to 60 miles).
On returning, I brought back one of the prin-
cipal assistants, and have spent about a month in
studying the language. During this time, I
joined Mr. Osgood in distributing tracts; in com-
pany also with Mrs. Bennett, Hancock, and Os-
good, have been out on three or four short ex-
cursions to visit the neighboring villages. Made
one excursion of ten days up the Attaran. Vis-
ited the new Karen village, found the Christians
steadfast in the faith, and one applicant for bap-
tism. He was quite urgent in his request; still
I told him he must wait till he could give those
among whom he lived, the evidence that he has
a new heart. During this excursion I found
numbers who had never before heard of the
gospel. They listened with the most absorbing
interest; wanted we should remain longer;
declared themselves convinced and ready to be-
come Christians. We have now just returned
from the island opposite this. The Karens there
are followers of their great prophet. They are,
however, beginning to distrust him, and say if
his late predictions are not fulfilled they shall
lose all confidence in him. These predictions
are, that, in five months more, four great ar-
mies are to meet at Maulmein, when there is to
be a dreadful war. Six months from this, God
is to come in the character of a king, and then
to commence the reign of peace. He has,
however, been so unwise as to declare himself
the god and king, and has been so exorbitant in
his demands, that many of his followers have
even now entirely abandoned him. The Ka-
rens upon the island, are generally disposed to

wait and see what will become of his prophecies;
resolved, however, that they will not help at all
in their fulfilment. His plan undoubtedly was,
to collect a strong party, and commence the war
himself. In this he will undoubtedly find him-
self mistaken, since the Karens in all the region
where he lives, have detected the deception, and
have taken back their implements of war, which
they had furnished him in great abundance, and
entirely deserted him.

In two days more, we expect to be off into
the jungle again, to be gone three or four weeks;
we then return and start on an excursion of from
one to four months. If there is a prospect of
getting up a permanent interest in the region
where we go, (it is the very centre of the Karen
world,) we shall remain through the season; if
not, we expect to return and make a land ex-
cursion, and visit the Siamese Karens.

CHINESE.

EXTRACT FROM THE JOURNAL OF MR. DEAN.
Baptism of Chek Ete, Chek Pay-Chun, and
Chek Hui.

Bankok, Dec. 27, 1835. This morning, after
an interesting season of religious worship with
a full assembly of Chinese, we repaired to the
Mormon, where, after prayer by Mr. Jones, and
singing by the missionary brethren and sisters,
I baptized the three Chinese-men who were re-
ceived as candidates for church membership on
the last Sabbath. The occasion was solemn,
and we hope may be rendered instructive and
profitable to the attentive company of specta-
tors. On returning to the house we celebrated
the Lord's Supper with the little church, in-
cluding the newly received members. We hope
the time may soon come, when it shall not be
uncommon for converts from heathenism to pro-
fess before the world their attachment to Christ
and his religion.

THE ACCESS TO CHINA AS IT IS.

The Rev. SAMUEL DYER, Missionary at Pe-
nanang, eight years resident at one of the posts of
observation, in a letter to the Editor of the
London Evangelical Magazine, gives the fol-
lowing sober and intelligent view of the sense
in which China is not opened to the Gospel, with
the a novel cheering view in which it is opened,
especially to the Christian Press.

Dear Sir—I should not presume to intrude myself
upon your notice, and upon that of your readers, but
from the impression upon my mind that British Chris-
tians, to a very considerable extent, entertain erro-
neous views relative to the present aspect of China in
relation to the missionary cause, and operations. The
prospect is indeed very bright and very glorious; but
as yet we see it principally with the eyes of faith.
Certain items of the prospect have, however, been of
late more clearly developed; and with diffidence I of-
fer the result of my observations upon these items re-
spectively.

I ought perhaps first to account for a difference of
opinion grounded upon the same facts, seeing that my
observations differ from those which have of late been
given to the public. We all know that there are some
hearts which always burn, which are constantly in a
flame, full of love and holy zeal in the service of
their blessed Master; and they are highly privileged
men, and men whose shoes we are not worthy to bear.
And we want such men to brave the dangers which
we are too timid to count on. Their portion of the
work is the most honorable in pursuit, and they are
thrice blessed in their happy zeal. But then such men
are few, and their lives can execute—yes, in their fiery
zeal, they will sketch a plan which even they cannot
execute; only they have this advantage over us, that
they remain undaunted even though their plans should
fail. I proceed to notice—

In my humble judgment there are some senses in
which China is not yet open.
1. China is not generally opened to the reception of
Missionaries. We need go no farther in proof of this
assertion than the journals of very recent expeditions
to the interior of China. It was most evident, on
these occasions, that those who composed the expedi-
tion were watched with extreme jealousy; and on one
occasion a party in a boat were fired on from both
shores of a river, and driven back without being per-
mitted to attain their object. It is true that the com-
mon people manifested no opposition to the stran-
gers; but then, as soon as the authorities interfered, the com-
mon people slunk away in much timidity. But here
is the point; as long as the authorities in China are
so extremely jealous, however favorable the common
people may be to the strangers, it is quite impossible
for them to settle down among them. It would ap-
pear, indeed, from some of the voyages along the eastern
coast, that in some places, perhaps, a Missionary
might settle down for a month, or even two; but this
is vastly different from what the case would be on the
supposition that China were open to the reception of
Missionaries. If China were thus open, there are men
upon the borders of the empire who would locate them-
selves within the walls of the cities at the very first
sign—yes, and even at the hazard of their lives, "for
thy love not their lives to the death."

2. China is not open to the establishment of Chris-
tian schools; and,

3. China is not open to the printing of Scriptures
and tracts in the interior. These follow of necessity
from the first position; but with respect to this last
there is the additional idea, that at Canton the com-
mon movable types (the character being cut upon
the face of the metal) which were cut for the use of
the late lamented Dr. Morrison; and when I inquired
for a few of them, as specimens, I could not procure
them, for they had been melted up during the late dis-
turbances. However it should be remembered that
this was at Canton, where the opposition was the
strongest.

4. We want something more than bare assertion
to prove the point in question; we want missiona-
ry to settle down among them, and having made suitable
attempts to publish the Gospel to the people, let him
write to us, and invite us to join him; and we do to
us if we refuse to come to the help of the Lord against
the mighty!

5. There are other senses in which China is open
And here I would observe, that never was the pros-
pect more bright, more glorious, than at this day.

1. We can pour as many books into China as we can
print. I speak not now of the Chinese colonies in the
Archipelago, which would consume vast quantities of books
annually than we can at present print; but in the
Proper we can pour books by myriads. The trading

expeditions to the eastward afford opportunities which
we have seldom or never had till recently. Tracts and
books are torn away from the distributors before they
have time to open their packages; the avidity for our
books is most striking; and instead of one, or two, or
three presses we want a score, before we need have
many books in store for lack of readers. If true, it is
a most interesting fact, that Buddhism spread over
China by means of books, and books, too, that had no
promise of a divine blessing to accompany the reading
of them.

2. Never were our books better adapted to accom-
plish the desired end than at present. Leung Aik's
tracts, at least many of them are *beautifully simple*;
the later tracts from the pen of the missionary A. Ba-
tavia, are most readily understood by the people. The
Harmony of the four Gospels from the same pen, is
most desirable. The revision of the Chinese Scrip-
tures is going on under the most favorable auspices.
Gospel truth is thus brought into more immediate
contact with the Chinese mind than has ever been the
case before. I do not mean barely to assert these
things; I do not merely pass my own judgment; I
appeal to the delicate and uneducated Chinese—the
poor emigrants from China; they point to certain
books as most easily understood, and these are the very
books we are now speaking of. I appeal to the well-
educated and well-informed. I appeal to the Chinese
classics themselves. Never were our books more idio-
matic than at present.

3. The means of multiplying these books are rapidly
increasing. Although I must needs speak with great
diffidence on this head, I may state that, besides the
typographic presses now in operation for China, typ-
ographic presses are preparing for four different mis-
sionary stations, and that when the preparatory work
is accomplished, which makes progress from day to
day, in eight months, and for £200 we can put any
typographic press in operation, in behalf of China;
whereas, the outlay for the first edition of 20,000 copies
of the scriptures from a set of new blocks (blocks in-
cluded) is nearly £2000.

Hoping that these brief remarks may assist, in some
measure, in forming a just estimate for the present
openings of usefulness in respect of China.

I am, Sir,
Your obedient servant, S. D.

Straits of Malacca, Nov. 1835.

With such encouragements, let no one withhold his
contributions, or efforts, from giving efficiently to the
press in China. The American Tract Society hope to
appropriate for this object some thousands of dollars
the current year.

From the Journal of Reform.

THE FISHING NET.

In the course of our observations of men and
things, for a number of years, we have fre-
quently known persons of rather obscure birth,
of humble parentage, brought up in the lower
walks of life, under circumstances somewhat
indigent;—these same persons, by a train of
what is usually called fortunate events, rising
from obscurity—obtaining considerable prop-
erty, sometimes even to affluence—and thus ac-
quiring some considerable rank and consequence
in society; but forgetting what they once were,
and their indebtedness to a kind and superintend-
ing Providence for every favor, they have be-
come proud, self-important—overbearing—
scarcely knowing their former acquaintances
and contemporaries, who have not like them be-
come distinguished in outward respects—treat-
ing them with reserve or careless indifference.
When we have noticed instances of this kind,
it has brought to our recollection the story of
the fishing net, which we heard in our younger
life.

A certain rich man, who owned and occupied a
sumptuous mansion, elegant and well furnish-
ed, living in the midst of plenty and splendor,
when visited by some of his friends, at length
conducted them into his parlor, richly decorated
with all that taste and wealth can command;
being seated awhile, the attention of the guests
was arrested by a fishing net, which they be-
held suspended in one corner of the room. As
would be natural, they took liberty to inquire,
for what purpose this additional, and as seemed
to them, superfluous ornament was there hung
up? O, replied the owner, I hope never, while
I live, to forget the fishing net. I was once, he
added, a poor fisherman. By an instrument
like that, with toil and sweat, I obtained my liv-
ing for a considerable time. By the smiles of
an indulgent Providence, together with pru-
dence, diligence and industry, I have at length
arrived to my present favorable condition. But
ever do I wish to bear in mind what was once
my situation and how I once lived—that I may
be humble and thankful—know how to feel for
the honest poor—never think myself too high
or too good to notice them—to converse with
them—and assist them all in my power as cir-
cumstances may admit. And as something suit-
able to keep all these things in constant and
lively remembrance, that is the memento which
you have noticed.

How desirable that all, who have experi-
enced like vicissitudes in life, should be like mind-
ed. And how extremely disgusting is it to all
considerate observers, when they notice persons
who, they well know, have passed through such
changes, practically forgetting their former low-
ly condition—forgetting the fishing net! Turn-
ing from the worm to the butterfly, as some
have expressed it, they seem willingly to lose all
past recollections!

PARENTAL MISTAKES.

Here is the failure of many parents. They
saw and aloof from their children, occupied by
business or cares, or else having no sympathy
with their peculiar feelings and childlike propen-
sities. The heart of the father, therefore,
does not keep so near to that of the child, that
there may be communicated to the one the
healthy, virtuous actions of the other. This
place of influence is left to be taken possession
of by any body—a servant, a neighbor, or a
boy in the streets,—and the father aims at for-
getting the character of his son, by addressing to
him from time to time, as his occupation may

give him opportunity, plenty of sound argument
and good advice!—the boy receives them in si-
lence, and the father hopes that they have pro-
duced an impression. The downward progress
which his heart is making, by an intimacy with
sin, is not perceived, but at last, when he is
twenty it can be no longer concealed, and the
father perceives to his astonishment that all his
good instructions have been utterly thrown away.
It is the ascendancy of affection, and that
founded on such evidences of interest and good
will as the child himself can appreciate, which
will alone give us any considerable power, and
if we secure the affection we shall inevitably
wield the power.

REQUEST GRANTED.—We feel in duty bound from a
knowledge of facts, to comply with the request to in-
sert the following communication. Ed. Sec.

ZION'S WATCHMAN.

At a meeting of the Executive Committee of
the New York Wesleyan Society, held August
26th, 1836, the following preamble and resolu-
tions were unanimously adopted, and ordered to
be published:—

WHEREAS, it has come to the knowledge of
this committee, that repeated attempts have been
made to retard the circulation of Zion's Watch-
man among the ministers and members of the
Methodist E. Church; and

WHEREAS, The proprietors of this paper are
members of the Methodist E. Church, and
firmly attached to its discipline and doctrines; and

WHEREAS, Zion's Watchman is edited by a
regular member of one of the Annual Confer-
ences, and devoted to the interests of the Church
aforesaid; and it differs from no other Metho-
dist paper in this country, except so far as it is
open to the discussion of questions which are
not discussed in our regular official paper—and
so far, also, as a liberality of sentiment, and
other circumstances, may serve to render it
paramount in its claims to public patronage;
Therefore—

Resolved, 1. That we view with alarm the
repeated attempts which have been made by
certain members of the New York Annual Con-
ference, to prevent the circulation of Zion's
Watchman among the ministers and members
of the Methodist E. Church.

Resolved, 2. That we cannot but consider
these attempts as aimed at the freedom of speech
and of the press, and against one of the dearest
principles of Protestant Christianity.

Resolved, 3. That these attempts are pecu-
liarly wanting in magnanimity and fairness, in-
asmuch as the Christian Advocate and Journal,
(the medium through which they have been
made,) has, from the beginning, repeatedly re-
fused to publish anything, and all that those
whom it has censured, have felt it duty to say
in explanation or self-defense. Nay more; it
has, for two years past, published numerous
articles on one side of a controverted subject,
in which the whole Christian community are
deeply interested, and at the same time, it has
refused to publish anything on the other side,
even when it had censured and condemned many
of our ministers, not excepting, even, the An-
nual Conferences of the Methodist E. Church.

Resolved, 4. That we have the fullest con-
fidence in the piety, talents, and moral worth of
the Rev. LA ROY SUNDLERLAND, the editor of
aid Watchman, who, by his zealous labors in
the ministry for many years, and by his services
already rendered in editing this paper, has es-
tablished a claim to the confidence of the reli-
gious public, not to be destroyed by the perse-
cutions directed against him.

Resolved, 4. That we are more than ever con-
vinced of the necessity of such a paper as Zion's
Watchman—as, in our opinion, on its success
depends, in a great degree, the purity, honor,
and prosperity of the Methodist E. Church;
and we do, therefore, hereby pledge ourselves
anew to the labors and sacrifices necessary for
its support.

Resolved, 6. That, struggling as we are for
the maintenance of great moral principles,
which concern the rights and peace of all Chris-
tian people, in every church, we look with con-
fidence for countenance and support from a lib-
eral Christian public.

Resolved, 7. That the editors of papers which
exchange with the Watchman be, and they are,
hereby, respectfully requested to give the fore-
going preamble and resolutions a place in their
papers respectively.

JAMES W. BARKER, Secretary.

N. B. ZION'S WATCHMAN is published weekly
at 96 Nassau street, New York, by the Exec-
utive Committee of the New York Wesleyan So-
ciety. Terms \$2 per year, in advance.

An Ecclesiastical Conference has recently been
held by representatives from the various Catholic can-
tons of Switzerland, who have felt the need of limit-
ing the power of the Pope. Fourteen resolutions
were passed, which strike a heavy blow at the power
of the Roman See. One reduces the Pope's Nuncio to a
mere charge d'affaires of very limited influence, cut-
ting off his interference in civil concerns. Another
diminishes the number of feast days, which will great-
ly promote the industry of the country. Another di-
rects a part of the funds now supporting lazy monks,
to the support of common schools. Other resolutions
are leveled at the evils of popery. The resolutions
have been sanctioned by an immense majority of the
grand Council of the canton at Bern. Many of the
priests affirm that Catholicism will be undone if these
articles should be executed. They constitute a res-
olute and important reform in the Catholic church in Swit-
zerland, and indicate its entire separation from the
Holy See.

For the Christian Secretary.
SABBATH SCHOOLS.
No. 7.

Mr. Editor,

In proceeding farther to show the advantages of Sabbath Schools to children, we observe:

4thly. That the mode of imparting and receiving instruction in these schools when properly conducted conduces greatly to form the mind to system. System is every thing, and extends its usefulness to every state of human life, even to eating and drinking, retiring and rising; and it certainly cannot be less important when connected with the education of an immortal mind training for heaven. It is necessary that the mind be trained to think systematically, and to act on all important subjects in the same manner. Hence a great advantage is gained that youth are trained to correct habits, and thence follows inevitably a moral and good state of society. Because these Sabbath school children will soon occupy the places of their parents and become the bone and muscle of every society and congregation in the land.

5th. By this formation of character, systematic and correct mode of thinking, the whole state of society, even though they should all remain (contrary to common experience) unconverted; would nevertheless be friendly to, and advocates for the religion of the gospel. And therefore their attention, and that of their rising families is secured to all the important means of grace, the ministry of the word; and they are disposed from their correct education to lend their aid in the furtherance of the gospel in heathen lands. So much advantage is gained even among the unconverted; but vastly more than this may rationally and confidently be expected by the Holy Spirit's application of truth to the heart; and in this way the enlargement or building up of the church of Christ.

6th. By the means of Sabbath school instruction, the children enjoy the exciting and cheering influence of good associates. This is an influence and advantage gained to children, that should make every christian parent's heart leap for joy. The dread of evil companions brings a pang to millions of hearts; and the blessed Sabbath school is the most effectual guard against such companions that has yet been discovered in this sinful world. It is so effectual that thousands and thousands of children and youth have been snatched from the very whirl of the vortex from the verge of ruin, threatened by evil companions; and have been brought into the sanctuary. They have there entered some little class of new beginners, and with kind treatment and faithful teaching, mingled with the prayers, and perhaps tears of the teacher, the eyes of their understanding have been opened, and they have been made willing to form new associates, and then they have in their turn, called one, and another of their former wicked companions, until the whole face of that youthful society has been changed. The glorious son of righteousness has arisen in their hearts and made them all sing for joy at the glorious transformation of character. Such is the force and influence of good association arising from Sabbath School instruction.

7th. By means of these schools the rising generation are taught and trained, to observe and remember the Lord's day. But on the other hand where Sabbath schools are neglected, the children and youth are wandering in clans on that blessed day, plotting iniquity, and carrying it into execution. I have little doubt but that all the trespass on gardens, and fields, and fruit orchards; and all the attempts at theft and robbery, and counterfeiting, and may I not add of modern lynchings, are devised and planned, by clans of persons, on the Lord's day. And if these same abandoned youth had been trained in a good Sabbath school, and learned the true results of vice and sin, and been reared in the nurture and admonition of the Lord, instead of plotting wickedness while trespassing on the Lord's day; they would have been in the Sanctuary, many if not all, true worshippers of the most high God. It is therefore confidently believed that if all children and youth could be educated in a Sabbath school, most of the crimes in our land would be avoided. As a case in point I would refer to the celebrated pictures of Hogarth; the progress of two apprentices. The one who was finally executed on the gallows, is represented at first on the Sabbath as going to the church yard and playing marbles upon a tomb stone, instead of going into church as did the virtuous one, who was afterwards in the dispensations of Providence, the chief judge of the high court to condemn the other to death. Virtue was thus honestly rewarded, and vice thus eventually condemned. These pictures could never have been so much admired as they have been for the last hundred years, had they not been a perfect transcript of nature. The Sabbath school has doubtless saved hundreds if not thousands of apprentices from the same degradation and ruin. Next to religion itself, it is the grand safeguard against crime.

8th. Another advantage of a Sabbath school is, it serves to occupy the otherwise roving and restless mind of youth on the Sabbath. Those of us who while young had no benefit of such schools, can well remember how tediously and heavily the hours of that day passed away. What a weariness it was! How very long the day, and how grateful and acceptable was the evening. The reason is evident, the mind was not occupied with any thing interesting. But now that blessed day instead of being spent in languid weariness, the Sabbath school and its pleasing preparations so beguile the time, that to many it is altogether the most agreeable and the most interesting day in the week. So much so indeed that many children have wished that every day were a Sabbath school day.

It is unnecessary to add further advantages to children derived from this institution, however it may justly be said, the Sabbath school stands in the same relation to children, that the preaching of the gospel does to those of mature age. And whatever advantages result to those who love the preached word, the same advantages result to children from the Bible instruction, they receive from their teacher on the Sabbath,

beside the relish it naturally inspires to hear the preached word from the minister of the Sanctuary.

No system has ever yet been so purely calculated to benefit the rising generation as the Sabbath school. None which appears so admirably adapted to bring home to the simple, unsophisticated minds of children the pure word of God as his plan. And how often by this means God has by his blessed spirit converted souls; eternity can only unfold. It is preaching the gospel of the kingdom of God, and so effectually too that it makes millions of hearts rejoice to hear.

Affectionately yours, AMICUS.

From the Cross and Journal.
GRANVILLE LITERARY AND THEOLOGICAL INSTITUTION.

The year is divided into two terms of twenty-one weeks each. The first term opens six weeks from the second Wednesday in August; the second, four weeks from the third Wednesday in February. The requisites for admission to the freshman class are similar to those of our best colleges. Students who wish to pursue the English and Mathematical studies without the languages.

In the preparatory school, students are fitted for college or fitted for the higher branches of an English and business education, as well as for teaching common schools.

The next college will be ready for use by the 22d of September.

Members of college proper, and persons over fifteen years of age, fitting for a collegiate course, will occupy the new building. Each room is about twelve and a half feet square, exclusive of a large wardrobe and two berths, each three feet wide, designed for single beds. No arrangement of a college edifice can be more convenient. No building can be better ventilated.—No situation is more salubrious, more pleasant, or better suited to the business of study.

EXPENSES FOR THE COLLEGIATE YEAR.

Tuition,	\$21.00
Board and washing,	50.00
Room rent,	6.00
Those who take tea and coffee pay \$7.00 extra.	

In addition to the above charges, boys under fifteen years of age, and not members of college, pay the sum of \$6.00 for furniture, fuel, and lights, and \$3.00 for mending, if they choose to have any done. Temporary students can have furniture in the old college for \$2.00 a year. No boy under fifteen received for less than a term, payable in advance. No other student for less than a half term, payable in advance. Books can be had on reasonable terms in Granville. Young men of energy, of decided purpose, of skill and industry, can earn \$1.00 per week in the hours given for recreation and manual labor. Indigent students, having the christian ministry in view, can receive from thirty to seventy-five dollars per annum on being approved by examining committees located at the college and in Granville.—Theological students will be thoroughly instructed in those studies which will best promote their usefulness in the ministry.

All applicants for admission into any department must furnish satisfactory testimonials of good moral character.

JOHN PRATT, President.

August 12, 1836.
P. S. The Baptist, The Baptist Banner, the Baptist paper in Pittsburgh, The Baptist Register, and the American Baptist, are desired to insert the preceding notice. And if Baptist papers further east will be good enough to do the same, they may, perhaps, help a few young men westward for their education. And it is thought by wise men that some ought to migrate hither for that purpose.

GRANVILLE COLLEGE.—We take pleasure in complying with the request of President Pratt, to inform the friends of the Granville Institution, that the effort made a year and a half ago, to obtain \$5000 abroad to secure the payment of a like sum at home for a new building was successful. The amount of \$5023.70 has been obtained.—*Id.*

WHY DOES ZION LANGUISH?

This is an important question which calls for grave consideration from all. We are disposed to think that the ultra measures recently employed for producing excitement, and all good reasons for religious decline. For the last five years, protracted meetings have been held as special seasons for special efforts for securing special blessings. Strong moral stimulants have been applied to excite the mind to intensity of feeling and the anticipated end has been gained. One of the results has been a morbid state of mind; this state of excitement not being compatible with our condition here below, a reaction has taken place, and from one extremity we have gone to the other. Another result is, that christians have felt more than principle; the instruction afforded from the desk, useless, however wholesome and strong is not valued, unless connected with glowing description, calculated to excite the mind strongly. Again feeling being considered the "one thing needful," when possessed, *seminari* into our principles and emotions is considered unnecessary, and when lost, examination stops with the reflection that we have lost *very* emotion; hence this duty so essential to the assuring of our hearts before God, is neglected, or but slightly performed, and doubts of our true condition arise. There is nothing more unfavorable to growth in grace and to a proper devotion, than a state of spiritual uncertainty; want of confidence, produces wavering in prayer, instability of purpose, inability to derive comfort from the promises of the Gospel. Another result is, that christians place too great reliance upon these special seasons, and too little upon the daily privileges of the Gospel; therefore they become special and not every day christians, they make special but not continued efforts. Every cold member of every cold church, instead of depending upon his room, his Bible and prayer, as means under God of blessing to his soul, neglects these precious privileges, and looks forward to a protracted meeting as the sovereign measure to heal his backsliding. God will not in his economy of grace, encourage spiritual sloth. "Those that rest on the Lord shall have their strength renewed." With such views and such feelings, how can Zion prosper? Brethren, awake and look to God, perform your daily duties, embrace your daily privileges, God may prosper, and multitudes may enquire for her gates.—*Southern Baptist.*

Grant me, even me, oh, God of grace,
To love Thee now,—anon to see Thy face!

ROBERTS' FUND SOCIETY.

As we published the remarks of the Christian Watchman upon this subject, we willingly comply with Mr. Roberts' request to publish his explanation as given below.

From the Baptist Banner.

Philadelphia, Pa. August 17, 1836.

Br. Thresher—I have seen your remarks in the "Watchman" in relation to myself and this society; and being persuaded that you would be gratified to have the mistakes in your statements rectified, I took the liberty of forwarding your paper to Rev. Mr. Buck, the president of the society at Louisville, Kentucky. I doubt not, that when your statements are critically compared with the papers of the society, and the facts in the case, they will bear many palpable improvements and alterations.

I did not intend to trouble you with even an explanation myself; but having seen the most objectional part of your remarks quoted in "The American Baptist" with as much confidence as if you had not been egregiously mistaken in your "understanding" of many of the most important points on which you remarked, and having been kindly advised by some of the brethren in this city to make some explanation myself in answer to your remarks, lest your readers should believe them, before they shall be corrected by the western brethren; I have therefore concluded to make a few explanatory observations, and then refer your readers to "The Baptist Banner" of Shelbyville, Kentucky, which will be able to give all the information needed on this subject.

While I am altogether ready to exercise charity with regard to your motives, and to find an apology for your misstatements in the fact that you had not critically examined the papers, but derived your information merely from report, I am as ready to offer to them a few "alterations and amendments."

You say in relation to my lands:

"When sold, the avails are to be invested and kept invested in the most productive form, both principal and interest, until the whole amounts to \$100,000, when the interest only may be expended."

In this you are mistaken. This hundred thousand dollars will be the permanent fund of the society, constituted specially out of the contingent fund, the avails of my own property, to the credit of the permanent, however, not any will be placed during my life time, "except by my own special order;" and after my decease, (the contingent fund then being transferred to the permanent) only "one thousand dollars of the interest shall be annually credited to this permanent fund, until it amounts to \$100,000;" the rest of the interest, amounting upon an average to five times that amount, will be appropriated annually under the direction of the Board, to the support of the mission.

Again: "Mr. Roberts has a mother, three brothers, and five sisters, whom his trustees are instructed to support without regard to cost."

My brothers and sisters would be amused to see this generous provision; one of whom is worth more than three times as much as I ever was, another worth equally as much, and the chief of the rest doing well for time and eternity.

Again: "In the mean time, Mr. Roberts is to be supported, and the various expenses of the mission to China met, by money hired or contributed as the case may be."

This is grossly at variance with the writings of the society relative to the case, which read as follows:

"Chapter viii. sec. 3. Out of this fund, [the contingent, which is literally composed of the avails of my own property] and not the missionary fund, the Board shall sustain all my personal and contingent expenses as their missionary to China."

"Sec. 5. Out of this fund [the contingent] all the contingent expenses of the society shall be sustained."

Again: "All moneys to be collected for the Roberts' Fund Society," as well as the funds already in the hands of the trustees, are to be subject to the absolute control of Mr. Roberts."

This is grossly at variance with the writings of the society, relative to the case, which read as follows:

CHAPTER IX.—GENERAL FUND.

Sec. 1. This item of funds in the treasury of the Roberts' Fund Society shall be originated out of such moneys as are given to the society, without any designation to what special purpose they shall be applied; also out of all moneys specially given for this fund."

"Sec. 2. This fund may be appropriated at the option of the Board in the sustenance of the Bible, Education, Tract, Missionary or publication objects of the society. It may not be loaned."

"Sec. 3. Any moneys paid into the treasury of the society without any other designation than for the China mission, shall be placed to the credit of this general fund to carry into effect the general purposes of the society; but if it shall be designated for the support of missionaries, or for the missionary fund, then it shall be credited under that appropriate item of funds in the treasury."

I will here take the liberty of stating, in addition to the above which is the law of the case, and so recorded, that it is decidedly understood between me and the Board that my "control" is confined solely to the contingent fund, the avails of my own property; and I now most unequivocally disavow any claim, right, or title whatever to control any other funds contributed by other individuals for the benevolent purposes of the society.

You should have told that the \$140,000, of which you spoke, were to be originated out of my own property within perhaps seventy years from now; of which the permanent fund \$100,000, will be the principal part, and the remaining part to be appropriated to education purposes in the promotion of the China Mission, will be paid out of its interest, and that deferred, if the Board choose, until twenty years after my decease; and then I presume "a right shrewd

speculator" would not be willing to give "a tract of land estimated by himself at thirty thousand dollars" for the "bargain."

I hope that no further public explanation will be looked for from me, as I am on the eve of embarking for my destination.

I have forwarded a copy of this communication to "The Baptist Banner." If further explanation be necessary it must be looked for from that quarter. Yours respectfully,

I. J. ROBERTS.

N. B. It is expected that a sense of justice to myself and "The Roberts' Fund Society" will cause each editor who has quoted any part of the former remarks of "The Watchman," to give the above explanation an insertion, without asking.

REVIVAL INTELLIGENCE.

A gentleman from Darien, Geo., now in this city, has kindly indulged us with the perusal of a letter received by him from the Rev. James McDowall, dated Darien, August 9, giving an account of a precious revival in that and other places. We give some extracts of the pleasing news.

"I must inform you cursorily, that we had a 13 days meeting at South Newport; baptized 26 whites, 6 of whom have Presbyterian parents, and 4 blacks—30. At Satilla we received 4 whites and 1 black person. The lady of a rich planter, formerly of S. C. was baptized. It is expected next meeting. The third daughter of Mr. B. was received. His family have been extremely ill with fever. His two eldest daughters were baptized. I baptized, all at Satilla, 13 white and 4 colored persons—17. We expect to baptize 30 more whites, and perhaps 50 blacks, there this season."

The revival in Chatham is spreading at all points. They sent for me to hold another protracted meeting, but pre-arrangements would not allow me to go.

At Spring Branch, a most blessed prospect is before us. Last Friday I baptized 1 there. Perhaps 2 are under conversion. On Friday 100 whites were present, but I could not protract the meeting, having to come home. The Lord seems to be overruling drunkenness, profanity, heresy, impenitency and unbelief. Thus you see, from a vantage almost to St. Mary's, excepting Liberty and Bryan, and a few other spots, the Spirit of Christ is awakening and converting sinners.

Some of the Liberty brethren are anxious for a revival. I have a strong desire to give the people there a trial in November.

At our last Darien meeting, I baptized 13 blacks, and 10 whites. These gave, and still give more evidence of divine grace than I expected. He is exceedingly zealous, and so appears his wife.

Last week I commenced prayer meetings on the Ridge and in town. Every day since, these meetings have been kept up, (3 days). In the morning we pray in town, and on the Ridge from house to house, at 10 o'clock. Sunday morning I preached a revival in the Academy. It was the best meeting, among the rich, that I have seen in McIntosh. In the afternoon I preached in town, and also at night. Yesterday at 11 o'clock I preached in town. Greater excitement than I had seen among the whites, showed itself; 5 or 6 appeared convicted. Today, as usual, prayed at 9 o'clock in town, and preached at 11. The congregation was larger than yesterday. More convictions appeared among the poor. We were obliged to protract the meeting until Thursday. Opened a door for the reception of white members, and received five, all of whom gave satisfactory evidence of regeneration.

None of the Ridge people, or of the influential in town, have attended in Darien. This is what fails us. Had we them together, there is no doubt that they would be benefited. Those of Ridgeville say they have no horses, those of Darien, are too busy. We have had most precious seasons since our first prayer meeting last week. The church is, I think, perfectly ready for a revival. But what can we do with scattered sinners? I have visited them as much as possible to get them out, but entirely avails not beyond the precincts of their dwellings. The church however, are praying God to bring out the people. If this prayer be answered, we shall see the power and glory of God in the salvation of many."

The writer goes on to speak of sundry prayer meetings, in which the operations of the Spirit were manifested, and that he never saw so much conviction among the whites; and he had baptized another candidate, while yet others were to be baptized on a subsequent day, and some Presbyterians were also wishing to be in person, to which great opposition was anticipated. He then in the fulness of his soul, exclaims—

O my brother! I can't tell you one tenth of the doings of the Lord. "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints." Have out little time to recreate. Desire but little of anything, except the salvation of poor sinners. The constant breathing of my soul is prayer. O eternal God! how much have I to do. The Lord purify my heart, and give me grace to serve thee.

Judgments, it is true, have been few. Terror has accompanied the two or three which we have had. The death of a son, a wife, a sister, a terror still. His last words were, "O pray for me, pray for me!" but not a Christian soul was there. "I was darkness, death, and keen despair." Mr. ——— of ——— felt from his horse, and was met by carried to the judgment. W. D. by a kick from his horse, was near an awful death, but the mercy of God spared his life. I understand, since his illness, the Almighty has converted him."

At one of the Anniversaries in New York Mr. Todd of Northampton, Mass. said—

"When a boy, Providence sent a humble, unostentatious minister among us—a man who is now laboring in the wilderness at the west, almost unknown. There was a revival under his preaching—not much said or thought about it—for only a few poor boys and girls were the subjects. It was one among many of similar revivals under the labors of the man. The subjects were poor Sabbath-school children; but I can fix my eye upon them and see two or three of these girls the devoted wives of ministers, two or three of these boys are deacons of churches; two more at least ministers of the gospel, of whom the humble individual before you is one." I can point to at least 8 new, vigorous, prosperous churches, gathered by these men, and nearly a score of young men from these churches, on the way to the ministry—several powerful revivals of religion, many new Sabbath-schools organized, and hundreds of new-born souls who have begun to sing the song of Moses and the Lamb. All this can be traced directly to the little seed which this humble man of God cast by the wayside."

Editors:—I cut the above article from an eastern paper, and give it to you for publication, because the sentiments and piety it exhibited excited my feelings, and suited my views. "A humble unostentatious minister." Sent by providence, hardly fit to fill a fine pulpit at a popular hour, whose services would not be cared for at camp meeting, if fine talents can be procured; especially where pomp and show, is preferred to real religion, on which is not puffed up, but is humble and unobtrusive. But notice in this little sketch, the important results, which could be traced directly to the little seed which this humble man of God cast by the wayside. This is a happy illustration of the parable of the mustard seed, and the little heaven.—*W. Methodist.*

CHRISTIAN SECRETARY.

HARTFORD, SEPTEMBER 10, 1836.

HEAR THE WORD OF GOD.

They that forsake the law praise the wicked: but such as keep the law contend with them.—*Psalm lxxviii. 4.*

These declarations of God our Creator are illustrated by facts of every day occurrence. A person of ordinary observation cannot fail to see their truth exemplified all around him, in respect of both the law of God, and law of the state or nation.

By the wicked is meant, those who do wickedness, pursue wicked objects, or good objects in a wicked way, or for wicked purposes. Such are the men who fear not God, but trample his known laws and institutions under foot. Such are the men who are often praised as high minded, honorable men. They can lead a mob in person, whether they be magistrates, mayors of cities, members of Congress, or something lower in the circle of life. They can kill their neighbors in duels, or assassinate for revenge; can practise patriotism, of liberty, of equal rights; of morality, of religion; while their every day practice shows that their hearts condemn both the oaths of office they have taken, and the God by whom they have sworn, and all his revealed law. There are displays of wickedness equally palpable in other ways,—as in the love of wealth, of honor and fame among men, indulgence in the pride of life, and so on without end.

All these, however, and others who have done no violence to any one, but have treated the gospel, the Saviour, the institutions of religion, prayer, piety, sabbaths, and the sanctuary of God with silent contempt; all those, I say, are praised, applauded as fine—very fine, and voted into office, or made judges of the laws (however "lawless" they may be, as is too frequently the case at the North and South, East and West. The avaricious and pleasure-loving, and the proud, are praised by thousands of persons; and their practices and indulgences are greedily imitated by these thousands.

But who are they that praise the wicked, and what does God say of them? Ah, fearful words! Hear them again—"They that forsake the law, praise the wicked." It is a truth, an awful truth!!! They that forsake the law praise the wicked. O ye thousands and tens of thousands of nominal and professed friends of God of Christ, of holiness! look well to what ye do—take heed to your ways,—consider well the character of the men, and the practices, on which ye bestow your praise. If they are wicked, God says that you must forsake the law yourselves before you can praise them; for it is those who forsake the law that praise the wicked—or imitate their example. "Such as keep the law contend with them," saith the Almighty. Yes, here comes out another great truth. The men who keep the laws of the land, are the ones who contend with those who wickedly disregard, or violate them. Those who love and keep the law of God, are the persons and the only persons who contend with the wicked that depart from God's law.

The word of God placed at the head of these remarks is a fire and crucible sufficiently powerful and searching to try and decide the quality of every man's character and conduct in life. It affirms one awful truth,—that when wicked men are praised by the professed friends of God, those who bestow the praise either verbally or by imitation, have forsaken the law of God, or the law of the land, or both, as the case may be.

Christians, will you apply these truths, and live accordingly?

MUSICAL CONVENTION.

In addition to the almost endless variety of conventions in this age of combinations, a meeting of seven days, called a Musical Convention, composed of teachers of sacred music, has lately been held in Boston. Its object, as far as named, is to promote the better performance of *swell* psalmody. We have not room to copy the whole of their proceedings, and numerous resolutions, some of which are unexceptionable, and others of doubtful tendency.

Whatever may be thought of this subject by many, we confess that doubts arise as to the propriety of a combination of this kind. If singing God's praise, be indeed a part of public worship, and all agree that it is, it should be altogether and exclusively under the regulation of the church; though others join in it freely.

There is no doubt the Convention now formed would disclaim all purpose of interference with the authority or wishes of churches. But some of their resolutions would come with quite as good a grace from another quarter. Had the Convention contemplated any thing less than a complete revolution in the style and performance of this part of divine worship, and ultimately to confine it to the choir, we cannot see why some of their resolutions were passed. On the whole, it is believed, that the pure worship which our Maker claims, will not be promoted by such conventions; but may in a very few years be reduced to a low and unworthy performance in his sight, however elevated and choice may be the music and the manner of performance. If fine sounds alone may be called the worship of God, then indeed is much of it performed in the theatres. But this will be denied by every one. Nor will many claim, that the most impressive religious truths, or professions, uttered in the most perfectly musical sounds, constitute of themselves holy and acceptable worship. Why then form combinations out of the church, for any purpose connected with public worship? True, there is generally too much readiness on the part of churches to shrink from this part of duty, and procure it to be performed by any persons who will undertake it; but this is wrong. Every church, and every member of a church, should come up to the work of preparing himself in the best manner he may, for a right performance of this pleasing part of worship, and go to its performance steadily and untidily.

But if they will not do this, and promise-us combinations of men take the performance and direction of it into their hands, a very short time may develop the existence of an influence which cannot be controlled by the church.

On the whole, it is believed that a convention of

mixed character might with the same propriety, not about elevating and perfecting the language and intentions of voice in some other parts of divine worship, as that of praise.

We think the *Musical Convention* might as well let christian churches take care of this thing, and form their own opinions, instead of having such opinions formed for them. However innocent, yet, however praiseworthy this convention may at first appear, we are strongly inclined to dislike the measure.

ORDINATIONS.—At Roxbury, Mass., on the 23rd ult., Washington Leveitt was ordained as an Evangelist. Sermon by Prof. Sears of Newton, from Matt. x. 16, "Be ye therefore wise as serpents." The object of the discourse (says the Christian Watchman) "was to show the desirableness, in connection with other good qualities, of practical wisdom in a minister of the gospel—of a large share of practical common sense." A theme of great importance is this, and we think too often overlooked; for without such qualities to some extent, no ordinary country church would be long satisfied with a preacher, be his other attainments ever so great; nor indeed would he be very useful anywhere.

Br. Leveitt is a graduate of Newton, and is going directly to Alton, Ill., to enter upon the duties of Professor of Mathematics and Natural Philosophy, in Shortliff College at that place.

At Wales, Me., on the 30th of August, Br. George Myster was ordained to the work of the ministry; the services were as follows. Br. Cole read select portions of scripture; Br. Munger offered the introductory prayer; sermon by Br. Binney, from 1st Thess. ii. 4. The preacher adduced important reasons for seeking to please God rather than man, in preaching the gospel. Ordaining prayer by Br. W. Morse; charge by Br. Snell; fellowship by Br. Wakefield; address to the church and congregation by Br. Morse; concluding prayer by Br. Day; hymn and benediction by the ordained. The services were interspersed with appropriate music, sweetly performed, and the whole was solemn and interesting.—*Com.*

TENNESSEE BAPTIST EDUCATION SOCIETY.

The first annual meeting of this Society was held at Madison county, July 1836. A committee was sent to immediately locate an institution, and another (containing three times too many) to contract for building, employ teachers, and other necessary things. An agent was also appointed to solicit funds. May success crown their efforts.

BIBLE SOCIETY.—At Tuscaloosa, on the 22d of July, a Baptist Bible Society was formed. In addition to the formation of the Society, the following resolutions were passed.

Resolved, That the President and Secretary be a committee to address a notice to our brethren generally, in this State, (through the medium of the Christian Index and the Baptist,) requesting the formation of other societies upon the same principles on which this is founded.

Resolved, further, That a meeting of delegates from said societies be appointed at Fellowship church, Wilcox co., to take place immediately after the adjournment of the Baptist State Convention, (which will meet at that place on Saturday before the 2nd Sabbath in November next,) for the purpose of forming a State Bible Society having the same object in view.

Our readers will recollect that in the Secretary of week before last, some strictures were made upon an article copied from Zion's Advocate. The editor gives his explanation as follows, and it is freely inserted. We had then and have now, no wish for many words. Had he said then what he now says of conscience, no exceptions would have been taken to his expression on that point. If he intended to draw a general character, one would think it should not be attached to an individual, as seemed plainly to be the case.

From Zion's Advocate.

There are so many mistakes in an article in a certain paper before us, that we scarcely know where to begin to set the matter right. 1. The writer seems to understand of an individual person, what was intended to describe a character for any one where it might apply. 2. Several excellencies of character mentioned, seem to have been understood as though they had been spoken of as defects. 3. The phrase "educated conscience," by which was meant a conscience properly instructed in divine truth, and rightly exercised in view of it, is represented as "metaphysical theology." We have heard of no one else who either misunderstood or objected to the article. Will the paper refer to it, insert this brief reply.

P. S. Since the above was in type we have received an anonymous communication on the same topic. We hope our unknown correspondent will be satisfied with the above explanation. Without more light than we have yet received we cannot give up the principle urged in the first article.

Harvard University.—At the commencement, 40 young gentlemen received the degree of A. B. and the degree of L. L. D. was conferred on Ward Chipman, Chief Justice of N. Brunswick, the Hon. Lewis Cass, and Charles Joseph Anthony Mettemair, of the University of Heidelberg, Germany.

At *Western Reserve College*, Commencement Aug. 24, the first class consisting of five received the degree of A. B.

HAMILTON INSTITUTION.—Accounts of the late anniversary are at hand, and are gratifying to the friends of the cause of literature. May prosperity ever attend this school of the prophets, and grace, mercy, and peace be multiplied to its officers, and on its alumni, on whatever spot of earth they may set their feet to preach the gospel.

HEALTH OF GREEN BAY.—The Green Bay Democrat says the health and long life of the dwellers at that place is such, that a church-yard or a grave-stone would frighten the oldest inhabitants; and sextons would absolutely starve; and that something to convince them that they were mortal would be desirable.

May the hardened editor of that paper be prepared for the hour, that will soon convince him not only of his mortality, but accountability at the judgment seat of Christ.

Vicksburg again.—Col. Queval was shot through the heart by a Mr. Cunningham, near Vicksburg, on the 18th of August. The deed was a religious duel.

It is not long since we saw in a religious paper, a fulsome commendation of Mississippians, as a refined, humane, high-minded and honorable people. Very

many of them seem to be too high-minded to fear God, or regard man.

NEW PROJECT.—It is reported to us from N. York on authority which is thought worthy of credit, that some Baptists in that city are about issuing something in the form of a new periodical paper. We are yet in darkness as to its form, magnitude, objects, or authors, and here we leave it. But what we intend to learn is, that subscriptions are solicited and obtained to some extent at least, for the publication of a new translation of the Bible into the English language. The names of those who are engaged in this (to us) unwelcome enterprise are withheld, but against the whole project, in the present state of things, we hereby enter our most solemn protest; and beg those engaged in the scheme to inscribe *SELAH* (pause—reflect—consider) upon all their operations. These are not the feelings of an individual, but of many. And it is fondly hoped that not another name will be obtained to favor the work, till other times and circumstances call more loudly than now for such an all important issue.

A BOON HAD.—A posse of Constables entered a gambling house in Boston on Saturday night and arrested 31 inmates, among whom were the keepers of the house.

SHORT PASSAGE.—A gentleman has recently travelled from Norfolk, Va., to Boston, in 76 hours, 19 of which were spent in stoppages; cost of the trip, less than \$21.

A Michigan paper calculates that the convention now called will not accept the boundary of that state as established by Congress.

SUPREME COURT OF N. Y.—The Hon. Samuel Nelson, of Oswego, is appointed Chief Justice, and the Hon. Esek Cowan, of Saratoga, associate Judge of said Court.

We are requested to state that Elder Charles W. Dennison, has removed from the Seaman's chapel near at Oswego, N. Y., to the charge of the second Baptist church in the city of Wilmington, Del., and that he wishes his correspondents to direct accordingly.

INDIANA.—Twenty years have now elapsed since the state of Indiana was admitted into the Union. During the time from that to the present period, its population has increased from 60, 000 to 600,000. In 1816 it had but one member to Congress—it has seven now.

A Bible which formerly belonged to the Emperor Charlemagne, written by the celebrated Alchim was sold in London, for \$7,600.

To Travellers.—For the benefit of travellers visiting the city of New York, we state that Mr. John Kurtz, the superintendent of hackney coaches and carriages, in that city, requests all persons "who may be imposed upon or abused in any way by that sponging class," to make the fact known to him at his office, No. 91, Fulton street.

An Address to the citizens of Hartford, on the birth day of Lincoln: May 21st, 1836, in behalf of the objects of the National History Society. By Samuel Farnar Jarvis, D. D. President of the Society.

Having in hand a copy of this excellent address, we commend it heartily to the public as a valuable production. It is strictly appropriate to its object, and is itself full of historical facts, which will richly compensate the purchaser and reader.

For sale at the Book stores.

Bible Cause.—The "Miami County Foreign Bible Society," a society to the American and Foreign Bible Society, was formed at Troy, Miami county, Ohio, on July 4th. Elder J. L. Moore, a resident, Elder M. Fairfield, Secretary, Joseph H. John, Treasurer. Its object is, to aid the American and Foreign Bible Society, recently formed in New York, in the circulation of the scriptures in foreign languages.—*Power.*

BIBLE CLASS QUESTIONS.

QUESTIONS ON THE ACTS OF THE APOSTLES. L. 2. 7.

Chap. ix. verse 12—13.

Verse 12.

1. To what fact or event, as seen by Peter, does the sacred historian here refer?

2. If the cure wrought on the lame man was truly miraculous, why does Peter reprove the people for wondering at it?

3. Why does he reprove them for looking at himself and John?

4. What do the Syriac version and the Vulgate Latin here substitute for "holiness?"

5. If Peter and John had not been pious men, would they probably have been displeased with the idolatrous homage paid them by the multitudes on this occasion?

Verse 13.

6. In what sense was Jehovah the God of Abraham, Isaac, and Jacob?

7. Who are meant by "father's" in this passage? And in what sense did Peter, addressing his countrymen, speak of Jehovah as "the God" of their fathers?

8. Did the relation in which the Israelites stood to Jehovah as his people, necessarily imply that they were all, or the greater part of them truly pious?

9. In what sense was Jesus Christ the Son of God?

10. In what ways did God glorify his Son Jesus?

11. Why does Peter mention the fact, that Pilate, after hearing the charges brought against Jesus, "was determined to let him go?"

Verse 14.

12. On what accounts is Jesus called "the Holy One and the just?"

13. What is the exact difference between holiness and justice?

14. In what sense is it true that the Jews *desired* Christ?

15. Why does Peter mention the circumstance that the Jews desired Barabbas, a murderer, to be given to them?

Verse 15.

16. How may the original word translated "Prince," be more properly rendered here?

17. On what account is Jesus styled "the Prince," or author "of life?"

18. Admitting Jesus to be a Divine Person, does there seem to be any peculiar propriety in representing "God," that is, God the Father, (Gal. i. 1.) as having raised him from the dead?

19. Of what fact does Peter represent himself and the other apostles as witnesses? And why does he appear to attach so much importance to that fact?

Verse 16.

20. What are we here to understand by the name of Christ? and what by faith in his name?

21. Was it the faith of the lame man, or of Peter and John, which is here intended?

22. Was the faith which enabled its possessor to work miracles, the same in kind as *saving* faith?

23. Why was faith of any kind an essential preparation for working miracles?

Verse 17.

24. If the evidence of Jesus' Messiahship was clear and satisfactory, why was not the force of this evidence felt and acknowledged by the Jews as a body?

25. If the Jews did not know Jesus to be the Messiah, wherein consisted their guilt in putting him to death?

26. What shall we think of the *spirit* which Peter exercised towards the betrayers and murderers of Christ, as exhibited in these words?

Verse 18.

27. Can you mention some passages in the Old Testament in which the suffering and death of the Messiah are foretold?

28. What does Peter mean by the declaration, that the sufferings of Christ had been foretold by *all* the prophets?

29. What was Peter's object in mentioning the fact that the sufferings of Christ were predicted in the Old Testament? Did he design to excuse or palliate the wickedness of the Jews in putting Jesus to death?

From Elder Daniel Quimby. "Lyndon, Vt. Aug. 15, 1836. Brother George of Corinth has been laboring in this place and Sutton for some weeks past. We hope a number of souls have been converted, many reclaimed from a back-slidden state, and others revived—all glory to God. We hope to see still greater displays of the Divine power."—*Morn. Star.*

From Elder Leonard Hathaway. "Atkinson, Aug. 19, 1836. Some of the churches in the Sebec Q. M. are blessed with good reformations, and appearances are more encouraging with us at present than they have been for some months past. The mission cause and the cause of temperance we think are gaining ground. May the Lord stir us all up to every good word and work."

General Intelligence.

CASE OF AARON W. KITCHELL.

We copy the following account of the true cause of the outrage perpetrated in Georgia upon this respectable young clergyman, from the Newark Daily Advertiser. Knowing what has been done in Georgia in robbing the Indians of their lands, &c. &c., we were not wholly unprepared for the tale which is here told; we ask with the Newark editor, are northern men to submit to such treatment in silence? Is there no way in which the perpetrators of such outrages can be brought to punishment?

We have at length authentic information concerning the treatment of this young Jerseyman, at Hillsboro, Geo. A citizen of this state, who has just returned from Georgia, called upon us last evening to say that he saw him at the house of a mutual friend near Milledgeville, shortly after the Lynchburg transaction at Hillsboro. He fully confirms the suggestions heretofore made that the young man is not only no abolitionist, but that he has said or done nothing whatever to excite a reasonable suspicion. His friends there, who are southern in feeling and sentiment, say there can be no question on this subject, and he himself disavows having entertained or expressed, at any time, any sentiments on the subject, that the most jealous advocates of southern rights could properly construe into a charge of heresy.

His treatment at Hillsboro is traceable to a widely different cause most disagreeable to the parties concerned. Mr. Kitchell, it appears, previous to his last visit to his family and friends in this vicinity, had charge of a school in Hillsboro, and had been disappointed in his efforts to collect the tuition money, from some at least of the persons who employed him.

On his return to Georgia, he resolved to try the value of his school, and a note to a friend at the time the school remained there until the experiment was fully tried. Revenge was threatened if he persisted, and the charge of abolitionism was finally made the pretext of once canceling the debts and driving him out of the country with scolding and abuse. This is his account of the affair, and we are assured that his acquaintances in Georgia confirm it.

Soon after he reached the plantation of his friend where our informant met him—about 40 miles from Milledgeville—a company of sixteen individuals of Morgan county, including a Justice of the Peace, came with arms in pursuit of him, having been incited by the publicists of the proceedings at Hillsboro, in the Milledgeville papers. By the aid of his friends, however, he escaped their search, and is now safely beyond the borders of the state. Learning from the overseer of the plantation that he had left some papers with our informant to bring home, they were peremptorily demanded by this armed banditti, and on examination proved to be a parcel of harmless manuscript sermons on the depravity of man! Not a word about slavery.

Thus failing of an opportunity to imbue their hands in the blood of a brother, they returned and advertised him in the Milledgeville papers, stating they had used all diligence to avail themselves of his company, intending to "redeem the pledge of our Hillsboro brethren with interest!" and adding, "but we are compelled to submit the payment of that debt, to some other good friends who may chance to fall in his way." At the same time minutely describing his person.

We have not one word of comment. The case is now fully before the public, and if the mere statement of it does not make every Jerseyman—may every freeman's cheek burn with indignation, we can add nothing to give it effect. Are we to sit still and submit in silence?

Lynch Law in Boston.—Two gentlemen on Monday forenoon, called on S. E. Sewall, Esq., who so philanthropically defended the female slaves from Baltimore, one of whom introduced the other as a friend from Baltimore, and retired. The Baltimorean, in the true style of a tyrannical slaveholder, inflicted as many severe blows on Mr. S. as he chose, and made his escape from the city. Comment is needless.—*New England Spectator.*

School for Marids.—The murder of Helen Jewett, has been dramatized in New York for the purpose of being performed at one of the theatres.

A most heinous man is accused of murdering a most licentious woman; this is the material of which morality is to be woven at the theatre.

A licentious set of actors, play a licentious piece to a licentious audience, and call it morality! But a few months since Helen Jewett and Robinson were receiving instruction from this very stage, and we see how it has profited them! Can Christians send their children to schools of morality—and to the Church also? One or the other of these places is radically wrong!—*Chr. Chron.*

Mobs in Cincinnati.—Our peaceful city has, within the last few weeks, been much agitated by mobs, and the excitement which followed, the particulars of which have been minutely detailed in the papers of this city. We would have given the details, and present our views, had it not been that our office was shrouded in mourning in consequence of the sickness and death of our colleague. We have time and space only to say, that we disapprove of all mobs on any pretence whatever. It is an article in our creed to recognize and support the laws of our country. All doings of mobs of every description, as acts of unrighteousness, are the laws of our land, and as far as principle or persons favor or abet mobocratic proceedings, we must consider as traitors both to God and the commonwealth. The mournful dispensation which visited the editorial department of this paper, directed our attention for the time to different topics than those referred to. But while we edit this paper, and write a sentence, we will contend with the weapons of reason, Scripture and law against mobs, and every other act of treason against God and our excellent laws. We think it our duty to say this much for the present, lest any should misinterpret our silence. The Western Christian Advocate, will in time to come, say as we have here-tofore, be on the side of law, good order, religion and truth.—*Wes. Chris. Advocate.*

Horrible.—A few days since, a party of Lowndes county, Geo. volunteers, fell in with a party of Creeks near the Florida line, and killed ten warriors, and took eight women and children prisoners. The prisoners were taken to a house under guard. In the evening, one of the squaws was observed to give her children a drink from a coffee pot. Shortly after she obtained leave of absence, and not returning, search was made for her, but she had made her escape. Her children were all found dead, from poison administered by their unnatural mother. On Wednesday, the 2d inst., Col. Wood, of Randolph, Geo., with only 23 men under his command, discovered a large party of Indians in a swamp. The savages challenged him to come into the swamp for a "fair fight." Notwithstanding his inferiority in numbers, he boldly charged upon them. After a desperate engagement, hand to hand, the savages fled in all directions. Thirty-seven warriors were found dead on the field of battle, and many more were supposed to have been killed and wounded. Before their flight they strangled their children by stuffing their mouths and nostrils with mud moss. The children were found in that condition after the battle was over.—*Florida.*

The New Exchange.—This magnificent pile (that is about to be) is progressing at a rate hitherto unprecedented. About one hundred citizens, mechanics and laborers, are now engaged in its erection. On three sides the foundation is nearly completed, and on the William street side, many of the street vaults are nearly finished, and will all be so in the course of a few days. Before the close of the present season, if we may judge from appearances, we may expect to see, rising like a Phoenix from the ashes of one of the most dreadful conflagrations that ever devastated any city, a building which will rival in splendor and beauty any ever erected in modern days, and one which, for ages to come, will remain an enduring monument of the taste and enterprise of the New York Merchants.—*N. Y. Express.*

New Meeting House.—The Free Will Bap. churches in Walworth and South Penfield, New York, or rather the Trustees of the churches, have with a becoming zeal and liberality, erected in both these places beautiful, plain and convenient meeting houses. That in Walworth is built of stone. It is now occupied by Elder D. Lyon who has the pastoral care of the church. The house in South Penfield, is built of brick and is nearly completed.—*Morn. Star.*

Great Fire at Manchester, Mass.—The fire commenced on Sabbath morning last, about 1 o'clock, in the steam saw mill of Mr. John Perry Allen, near the hotel, and in the centre of the village, and the flames spread with such rapidity that before they could be subdued, four dwelling houses, five cabinet shops; the steam saw mill; two barns; and several small buildings were totally consumed, and with them a large quantity of machinery, vases, new furniture, lumber, tools &c.

The whole loss is variously estimated at from 50 to 100,000 dollars. It is a remarkable fact that the whole of the property, situated as this was, should not have been insured. A considerable amount of lumber and stock belonged to individuals in Salem.—*Salem Land Mark.*

Jail and Prisoners burnt in Virginia.—A Petersburg, Va. paper of the 27th inst. contains the following extract of a letter, dated Halifax Court House, Aug. 24th: "The whole town is upside down this morning. The jail is burnt, together with five prisoners. It is supposed that it was set on fire by the prisoners from the inside. We cannot ascertain whether any escaped. I was about the first that got there. I heard the cries of some! can't tell you many. Made every effort to get them out but in vain."—*N. Y. Obs.*

Benjamin Rathbun, of Buffalo, the reputed forger, and great speculator, has addressed a letter to his creditors in which he says that the amount of his real and personal estate, upon a fair valuation is two millions, six hundred and eighty-one thousand dollars; and that his debts of every kind do not exceed 1.8 0,000; so that, as he says, unless his property be improperly managed, he will have an immense surplus after the adjustment of all his pecuniary affairs. He adds—

"Whatever may be my fate or future condition in life—whether I be convicted or acquitted of the charges preferred against me—to know that by me, no one has been injured—that all my liabilities have been faithfully discharged—will, in every situation, furnish me with infinite comfort and consolation.—*San.*

A pretty story this for a speculator who has forged paper to the amount of seven millions of dollars. It must go for soft soap.

It is stated in the Rochester Republican, that the wife of Benjamin Rathbun, an exceedingly worthy woman, is laboring under a mental alienation, induced by the recent exposure of her husband's circumstances and conduct.

Benjamin and Lyman Rathbun and Rathbun Allen, were arraigned at Buffalo, on Friday last, upon five separate indictments each, for forgery, and pleaded not guilty. Their trial, it is expected, will take place at the next court of Oyer and Terminer, in September.

The Providence steam boat company have resolved to discontinue Sunday trips. The cars on the New York and Boston rail road, and on the Boston and Worcester rail road, do not run on the Sabbath. Let the example spread from the mountains to the sea.

The residence of the late Joseph Fessenden in Brattleboro', Vt. has been purchased, together with all the beautiful grounds surrounding it, as the site of an asylum for the insane.

Horrible Atrocity.—We are informed by several gentlemen from Columbia, that on Monday evening, after the election closed, a man by the name of Bunch was taken and hung by the citizens of that place. The cause which led to the infliction of such a cruel punishment, we are informed, was owing to the unlawful conduct of Bunch. He claimed the right to vote, which was refused him by the judges, owing to his being a colored man. Bunch took umbrage at this rejection, and resorted to violent measures. During the affray, Dr. Webb, a highly respectable citizen, was stabbed several times, the wound supposed to be mortal. This so incensed the citizens, that Bunch was taken up and hung.—*Helen (Ark.) Journal.*

On the first inst. the \$3 and \$4 bills came under the ban in this state. The \$2's have been proscribed for a number of months past. Nevertheless they continue to circulate, the only difference is, that they now come from New England, whereas before, they were issued by our own Banks. Public convenience demands small bills, and it will be difficult for any law to prevent their use. We understand that one dollar bills are beginning to circulate again, and are freely taken in trade.—*N. Y. Obs.*

Large beds of plaster, or marl, have been discovered on the outlet of the Conesus lake, on which a mill will soon be erected for grinding it.

MARRIED.

In this city, by the Rev. A. Billis, Mr. Edward Brace to Miss Harriet Cook.

By the same, Mr. Coridon A. Alvord to Miss Mary A. Burdland, all of this city.

By the Rev. G. Robins, Mr. Solomon Loomis, of Coventry, to Miss Lucy C. Alford, of Hartford.

At South Coventry, on Monday morning, Aug. 22, by the Rev. Chauncey Booth, Mr. Edwin D. Tucker, to Miss Abby J. Ellis, both of Coventry.

At Minor Fordham, Westchester Co. Aug. 23, by Rev. Mr. Powell, Mr. Almeron Field, of Coventry, to Miss Mary Catherine, daughter of Thomas Bissell, of New York.

NOTICES.

The Warren Association will hold their 69th Anniversary with the First Baptist Church in Wicksford, N. Kingston, R. I. on the 2d Wednesday in September. The sermon to be preached by Rev. Mr. Bronson, of Fall River. Ministers and M. members are requested to call at the Meeting house, where a Committee will be in attendance to direct them.—*C. Watchman.*

Boston Baptist Association.
The 25th Anniversary of the Boston Baptist Association will be held in the Meeting-house of the Baptist Church in North Randolph, Ms., on Wednesday, 21st Sept. next, at 10 o'clock, A. M. Sermon by Rev. William Hague, of Boston. Circular Letter by Rev. Baron Stow, of Boston.

HENRY JACKSON.

NOTICE.

The Stepbentown Baptist Association will hold its next anniversary with the Baptist Church in Egremont, on the second Wednesday and Thursday of September next, (which will be the 14th and 15th). Services to commence at 9 o'clock A. M. Those from a distance who may arrive the evening previous, will please to call on the subscriber for directions respecting quarters for the night. Those who arrive on the day appointed will find the committee in waiting at the meeting house.

HARMON ELLIS.

Egremont, September 1836.

NOTICE.

The annual meeting of the Hartford County Peace Society will be held in the Meeting-house next Tuesday, the 13th inst. at 4 o'clock P. M. in the Rev. Mr. Warren's church. The friends of peace in Wethersfield and the neighboring towns, are invited to attend. Addresses by Rev. Dr. Harvey, Rev. Mr. Warren, Frederic Butler, Esq., and Henry Barnard 2d, Esq. At the close of the meeting, a collection will be taken to aid the Peace Societies in their publications.

CONNECTICUT LITERARY INSTITUTION.

The Fall Term of this Institution will commence on Thursday the 15th of September.—The vacation having been lengthened one week, for the purpose of making some improvements in the building.

Tuition in Languages,	\$5.00
Higher Branches, English	4.00
Common English,	3.00
Board in Common room per week,	1.37 1/2

with tea and coffee, and \$1.25 without. Students intending to enter, are requested to be present at the beginning of the term.

WM. H. SHAILER.

Suffield, August 23, 1836.

NOTICE.

The Board of the Connecticut Baptist Education Society, will hold their next quarterly meeting at the house of Rev. N. Wildman, in Suffield, on Tuesday, the 13th day of September next, at 3 o'clock P. M.

H. WOOSTER, Sec'y.

Deep River, August 15th, 1836.

The Board of the Connecticut Baptist Convention, will hold their next quarterly meeting at the house of Elder N. Wildman, in Suffield, on the Tuesday before the second Wednesday of September, at 1 o'clock P. M.

O. ALLEN, Sec'y.

Bristol, Aug. 23.

THE HARTFORD ASSOCIATION,

will hold its forty-seventh anniversary with the first Baptist Church in Suffield, Sept. 14, at 10 o'clock A. M. Introductory Sermon by Rev. Dr. Davis—and Rev. H. Stanwood his alternate.

JAMES L. HODGE.

Editors of the Christian Watchman, and American Baptist please copy.
A STATE TEMPERANCE CONVENTION will be held at Hartford, on Wednesday the 21st day of September next—in compliance with a resolution of the State Society at its last annual meeting. The several County, Town and other Temperance Societies in the State, are particularly requested to appoint delegates to attend the Convention.

By order of the Executive Committee.

POETRY.

A CHILD'S EVENING PRAYER.

BY ISAAC C. PRAY, JR.

Father, now the day is past;
On thy child thy blessing cast;
Near my pillow, hand in hand,
Keep thy guardian angel band,
And throughout the darkling night,
Bless me with a cheerful light,
Let me rise at morn again,
Free from every thought of pain,
Passing through life's thorny way,
Keep me, Father, day by day.

From the Journal of Reform.

SERIOUS ADVICE.

Time swiftly flies, man quickly dies,
Eternity is near—
Let all so live, that each may have
A conscience void of fear.

From sin depart, give God your heart,
It is his rightful due;
You then will share his favor here,
And live in glory too.

In wisdom's ways spend all your days,
They yield substantial pleasure;
Her path's peace, her joys increase,
And lead to heavenly treasure.

Be much in prayer, for God is there,
He hears the humble cry;
He grace will give, while you shall live,
Nor leave you when you die.

Do good to all at mercy's call,
Be faithful, just and kind;
Then from below, when you shall go,
You heavenly bliss shall find.

P.

THE POOR IRISHMAN.

A FACT.

Having occasion to call, a short time ago, on a Christian friend who had just returned from Ireland, he gave me the following interesting anecdote, which he had heard from the mouth of the minister of the Gospel, in a sermon preached by him in one of the churches in Dublin. I think it was an agent of the "Scripture Reader's Society," who, in the exercise of his benevolent occupation called at the lowly abode of a man wretchedly poor, and still more wretchedly ignorant. The man had been a careless, dissolute sailor; he had a large family, and got his living by carrying placards on his shoulder about the streets. The visitor asked him if he had a Bible? He replied that he had not, and never had one. He was then asked if he could read? No, he could not! Could his wife read? No, what right had she to read if her husband could not? Could any of his children read? No, none of them—Should he like them to learn? No! He did not want them to be wiser than his father—Have you never been to church? Never in my life. Such were the short replies of the poor ignorant man to his kind-hearted visitor, who bore with him, spoke kindly to him, and urged him so much to go with him the next sabbath day, that at last he more than half agreed.

The language of kindness was new to this poor man; but as it generally finds its way to the human heart, so it did to him. He had never been spoken to before about his eternal welfare, and no one had ever been interested in his going to heaven, or escaping from hell.

On the morning of the Sabbath the visitor called for him, but found him not at home; his wife, however, informed him, that her husband, ashamed of walking about the streets with such a gentleman, had gone forward to wait for him at the door. This the visitor found to be the case, and on arriving there he took the poor man in with him, who, after the service, expressed himself well pleased with what he had heard; but could not understand why the minister "every now and then held down his head, and poked about for sweeter words." He was told these words were from the Bible, the word of God, which the minister had before him.

The poor man was induced again and again to go where the Gospel was preached, until, through the divine blessing, it reached his heart. His children were sent to school, and he himself began to learn to read. Having much time on his hands, while walking the streets in his accustomed employment, he learned a few words now and then as he went along.

On one occasion, when he had been poring over the text, "And let him that is a thief come, and live soberly, will let him take of the water of life freely," without being able to make out the word "whoever," which was too long and too hard for him; he stopped a lad, to ask him what the word was. The lad, who could read very well, told him it was "whoever." "Whoever," said the poor man, "and what does whoever mean?" "Why," replied the lad, "whoever means anybody." "Anybody," said the poor Irishman, "anybody! why then it means me." Delighted with the discovery, he went on his way rejoicing to think that he was among those who were invited to come and take of the water of life. Ignorant as he was of the knowledge of the word of God made him wise, and he was led as a humble, convinced, and contrite sinner, to the cross of Christ, and found that mercy which a sense of his own unworthiness urged him to seek.

It happened that some of the congregation attending the church, felt a little lumbled in kneeling to receive the sacrament with one who earned his daily bread by carrying placards about the streets on his back. It was judiciously pointed out to them, that it was in that very lowly situation that the grace of God had found him, but that, if they do not like his carrying about placards, the better way would be to render it unnecessary by mending his situation.—This suggestion was adopted, and the poor man was set up in a little way of business, which his industry, sobriety, and attention, rendered productive. There is a text which says: "Seek

ye first the kingdom of God, and his righteousness, and all these things shall be added unto you;" and this blessed portion of Scripture seemed to be realized in the experience of the poor man by an increase of his worldly comforts. A lady who attended the same church, struck by his piety and Christian course, left him fifty pounds in her will, and being called away from this world of mingled trials and mercies soon after, this sum was added to the earthly possessions of the poor Irishman. There is a suitableness in God's mercies that is often remarkable, not only in the thing bestowed, but in the time of its bestowal. Had this sum been put into the hands of the poor man before his mind had been enlightened, and his habits changed, most likely it would have been squandered away in folly and sin, but it was received at a period when he had learned the advantage, as well as the duty of sobriety and carefulness. The poor Irishman went on prosperously, adding to his temporal comforts, and increasing in spiritual gifts, till the providence of God opened a way for his coming to London. He was there enabled to build a house to dwell in, and so deeply was the goodness of his heavenly Father imprinted on his mind, that he had a part of it built expressly for the purpose of devoting it to God. He can now not only read his Bible, but finds a pleasure in reading it to others, and often for this purpose, his neighbors are assembled together. He tells them what he was, and they see what he is; a man fearing God, and a humble disciple of the Lord Jesus Christ; living a sober, righteous, and godly life, and looking forward to a world of unutterable glory, through the merits and sacrifice of his Redeemer.

Ponder, for a moment, on the lesson this man affords. A drunken, blaspheming sailor, a poor, ignorant, ungodly placard-bearer, who knew not a letter of his alphabet, and who never entered the house of prayer, is visited in the spirit of Christian kindness by one whose object is to do him good. The simple means used are blessed so abundantly that the man becomes a reader of the Holy Scriptures, his soul magnifying the Lord, and his spirit rejoicing in God his Saviour. His children are instructed to remember their Creator in the days of their youth; his temporal and spiritual mercies increase; he spreads around him the influence of his piety, and furnishes to his neighbors a practical illustration of the text before quoted, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." A word kindly spoken, a deed done in a Christian spirit, a humble attempt to bring an ignorant fellow-creature to a knowledge of God on the part of the reader of this paper, accompanied by the divine blessing, may produce the same effect.—*London Tract Magazine.*

From the (Shelbyville) Baptist Banner.

ANOTHER ANECDOTE.

During his late visit to Tennessee, Elder A. Bennett, General Agent for the Burman Mission, was to preach in a neighborhood not very far from this city, which was strongly anti-slavery. A Baptist minister, living near the church, concluded he would not go, but on second thought determined he would attend, and as soon as the sermon was concluded, he would get up, and expose what he considered a cheat, and warn his neighbors against these base impositions.

He went to the church, took his seat, and father Bennett began, and preached on. He listened for some time, and as he afterwards stated, finally concluded there might be some good in the thing, and he would not say anything against it, but let it pass. Elder B. went on, and grew warm. By and by the old man concluded, as he happened to have a nippence in his pocket, he would give that. Elder B. went on with still more and more power, and in the conclusion, depicted the miserably wretched and perishing condition of the heathen, in such colors, and urged the duty of the Christians to send them the gospel, so strongly, that the old man's heart was touched. He turned to one of his neighbors, and asked him to lend him a dollar, and remarked, "I will throw it in, and watch the indication of providence—I think God will soon show me whether I have done wrong."

The old man went home, and soon a young gentleman came in, and requested him to go and marry a couple, for which he had previously had no idea he would be called upon, and for which he received a considerable sum. After it was all over, he remarked he must have done right in contributing to the mission, and added, "the Lord has already repaid me many fold."

We give this anecdote as we received it, a few weeks ago, from an anti-slavery brother, and it may pass for what it is worth.

THE USE OF THE BIBLE.

A little boy had often amused himself by looking over the pictures of a large Bible; and his mother one day said to him, "John do you know the use of the Bible?" He said, "No mother!" "Then, John, be sure you ask your father," was the advice his mother gave him. Soon afterwards, when his father came home, John ran up to him, and said, "I should like to know, father, what is the use of the Bible?" His father said, "I'll tell you another time, John." The boy appeared disappointed, and walked away, wondering why his father did not answer the question directly.

A few days after, the father took his son to a house where was a woman very ill in bed, and began to talk to the poor afflicted woman, who said that she had suffered a great deal of pain, but hoped that she was resigned to the will of God. "Do you think," said the father, "that God does right to permit you to feel so much pain?" "Oh yes," answered the woman; "for God is my heavenly father, who loves me, and I am sure that one who loves me so much, would not permit me to suffer as I do, if it were not for my good." He then said, "How is it that you find your sufferings do you good?" She replied, "My sufferings are good for my soul, they make me more humble, more patient; they

make me feel the value of the Saviour more, and they make me pray more, and I am sure all this is good for me." John had been very attentive at this conversation, and the tears stood in his eyes while the afflicted woman was talking. His father looked at him, and then said to the woman, "My good woman, can you tell me what is the use of the Bible?" In an instant, John cast his eyes towards the woman, while his face showed that he was extremely eager to hear her answer. The woman with a stronger voice than before, said, "Oh, sir, the Bible has been my comfort in affliction." "There, John," said his father, "now you know the use of the Bible; it can give us comfort when we most need it."

TESTIMONY OF MRS. MALCOM.

The advocates for Slavery often tell us, that our people of color are a stupid race, and incapable of mental improvement, and that they cannot be elevated in this land of liberty. A very different opinion was adopted by one, who had an excellent opportunity of knowing. In the life of the excellent Mrs. Malcom, page 20th, we are told, that her department at the Sunday School, was formed wholly through her instrumentality. Having been appointed to the small class of blacks, she so assiduously sought out scholars from the lanes and alleys, (Philadelphia) that her number grew to several classes, amounting at length to more than a hundred. For this part of our population she always felt deeply. The following is an extract from her diary, after conversing with a pious black man: "O God! how long shall this poor injured people endure their sufferings? Wilt thou not excite some of thy people to redress their injuries? I believe they possess intellectual energy, and that it requires but the genial breath of liberty to cause it to evolve. Can the lash and (I had almost said) accursed hardships to which they are injured, elicit their nobler faculties of mind? Color does not affect the soul, and if they seldom develop superior powers, it is because they are obscured by their situation. The poor black I this morning conversed with, exhibits a proof that African souls may display graces that would adorn the soul of any Christian."

Such were the sentiments of a superior woman, who had been placed in a situation that enabled her to form a correct judgment. She did not, like the Priest and Levite, pass by her suffering brethren, and disregard their sufferings; but like the good Samaritan she saw and felt their wrongs; she sought them out, and poured into their wounded hearts the oil and wine. She instructed them, and was convinced that they possessed intellectual energy, which might be exerted if they were delivered from the whip of oppression, and allowed to breathe the air of liberty.—*Morning Star.*

From Cox & Hoby's Narrative.

In speaking of the mental prostration of the slave, the visitors relate the following anecdote. A traveller, who was riding through a forest in Virginia on horseback, thinking he heard a human voice, rode towards the thicket whence it seemed to proceed. When sufficiently near, he overheard a voice, though he could discern no object; he only caught the words, "O Lord, look down, see poor nigger; him heart as black as skin—dear Lord Jesus came all way down to save poor nigger!"

Here the horse snorted, and alarmed the prostrate black. He raised himself a little and cried out beseechingly:—"Oh no whippoor nigger!"

Mr. S.—What were you doing?
Slave.—Praying to God.
Mr. S.—What for?
Slave.—Me poor nigger; sinner black heart, black as skin; me come to wood pray God save me.

Mr. S.—Boy, I pray to the same God.
Slave.—Do you?
Mr. S.—Yes, and will pray with you.

Slave. (falling flat on his face).—Oh, do, Master, and kneel upon poor nigger.

Mr. Smith immediately knelt down, but as will be readily conceived not upon him, but by his side; and thus they both worshipped together. Him who made of one blood all nations of men to dwell on all the face of the earth, and who by one and the same precious blood will wash away the equally offensive stain of sin, upon the white man, and the black.

Something for the Curious.—In the great valley between the North and South Mountains, in Pennsylvania, commonly called the Eastern ridges, a well was dug some years since in Franklin county, and another in Cumberland county, thirty or forty miles from the former, which led to a discovery affording a subject for interesting speculation. After proceeding in each instance to the depth of about 30 feet, the bottom of these wells suddenly gave way, but fortunately after the workmen had retired, a torrent of water gushed up. A lead with 50 fathoms of line was sunk without finding the least obstruction! They remain at this time untouched, and of unknown depth! The presumption is that there is a subterranean lake in that quarter, and how far it extends under the base of the vast primitive mountains, situated between the Susquehanna and Pittsburgh, will never be ascertained, unless, by some terrible convulsion of nature, they should be precipitated into the tremendous abyss.—*Allegheny Mag.*

DEBATES WITH CONSCIENCE.

An aged elder of the church in New-York, said in substance: "I have been an abolitionist for forty years. More than forty years ago, I bought two brothers and a sister as slaves. I was then in the leather business, and the two men were employed in the tanning. But every Saturday evening I used to pay off my other hands, and conscience would ask me, 'Why don't you pay Jacob and Obed?' I used to answer, 'Why they are my slaves, I bought them, and paid money for them, and they belong to me. Then conscience would ask, 'Don't they work for you and earn as much as the other men?' And I would answer, 'Yes, but then I clothe them well, and feed, and treat

them kindly, and they have no reason to complain, for they are a great deal better off than they would be if they were free—they never could take care of themselves. Still conscience would not be satisfied, but would ask again, 'How would you like to be a slave, and work for somebody all your life, without being paid for it? Would you think it right?' That I could not answer, but still I kept along for some time. I could manage during the week tolerably well, for the men all worked together, and none were ill-treated, but every Saturday night I had a dispute with conscience. At length I told my wife I could not stand it any longer, and I was determined to make these men free, and pay them wages. She said if I did so, she would free the woman. So we agreed, and freed them all, and then conscience was satisfied. And I never lost any thing by it, for they were very grateful, and worked for us a great many years, and were very faithful and serviceable, so that, although we paid them wages, we were no losers by giving them their freedom. And ever since that, I have been an abolitionist. I know it is not right to hold men in slavery and make them work without wages, and I want to have every body do right. I wonder how our nation could sleep so long over this matter, and now I do rejoice before I die to see it taken hold of in good earnest; I am sure it will succeed, for God is in it."

Would not many southern Christians sleep better, and pray with more comfort, if they would do likewise.—*Eastern Bap.*

SLAVE CASE.

Commonwealth vs. Thomas Aves.

This was a writ of Habeas Corpus, issued against the defendant in his custody, unlawfully, a female colored child. The question was argued some days since before a single judge, but owing to the importance of the case, it was continued till Friday the 26th, to be re-argued before the whole Court. An affidavit of the defendant was read, stating that the child was the property of his son-in-law, Mr. Slater, a citizen of Louisiana, and had accompanied Mrs. Slater, upon a visit to her relatives in this city. A sister of Mrs. Slater testified that the child was to be taken back to Louisiana. The question presented to the consideration of the Court, was whether the relation of slavery could exist in Massachusetts, to any extent, between the citizen of a slaveholding state and a slave whom he had voluntarily brought within the limits of the state. The question was argued very ably and elaborately by Messrs. Benjamin R. Curtis and Charles P. Curtis, for the defendant, and Messrs. Ellis G. Loring and Rufus Choate for the petitioner.

For the defendant it was contended that the slave being brought here merely for a temporary purpose, the master had a right to retain so much of the custody of her as would enable him to carry her back to his own state. The child was a slave by the laws of Louisiana, and upon the broad ground of national comity, we are bound to recognize the laws of that state and give force to them within their own limits. The constitution had recognized slavery, and we therefore, could not say that it was immoral in such a sense as to bring it within the list of exceptions to the general rule of national comity. Our own policy is to be considered, and not that of any foreign state. Moveable property always follows the person of the owner. These and analogous positions were illustrated at great length and enforced by the citation of numerous adjudged cases.

For the petitioner it was contended, that slavery was unknown in Massachusetts. That it had been actually and expressly abolished by the declaration of rights and virtually so, long before, even before the case of Somerset, in England, in 1771. That it was for the State to decide how far it would recognize the laws of Louisiana. That comity was not to be exercised in doubtful cases. That the provision of the Constitution of the United States was the result of a compromise—it was a bargain—and the non-slaveholding States were not bound to go beyond the strict terms of the bargain. That slavery must be deemed an immoral act so far as Massachusetts is concerned. Our policy is against slavery. England allows slavery in her colonies but never upon her own soil. A great number of cases were cited in defence of these positions. The whole of Friday the 26th inst. was consumed in the argument of the case.

On Saturday the 27th inst. the opinion of the Court was given by C. J. Shaw. After noticing the ability with which the question had been argued and making some general remarks upon its importance and recapitulating the facts, he proceeded to state, that it had long been the impression of lawyers and judges in this Commonwealth that the relation of master and slave could not exist in it, even for a moment or for a temporary purpose, and, upon consideration, it was believed that this doctrine was correct. It is not necessary to inquire into the case of a slave who comes voluntarily with his master and returns with him. The law of England and the law of this Commonwealth are alike in this respect. The general principle that slavery was contrary to the law of nature and nations was a part of our jurisprudence, whatever laws and regulations were adopted by other states. We are to recognize it as existing in other States, not our own. We deal with other States as if they had established slavery within their own limits, and lend our aid to enforce contracts made therein, growing out of and resting upon the institution of slavery because they are lawful at the place of contract. The constitutional provision in regard to fugitive slaves was to be construed strictly.—That was an article of paramount necessity. But it was an exception against natural right and therefore to be strictly construed. Its application is to be confined to cases of slaves who escape, not to be extended to slaves who are voluntarily brought here. The Court did not now mean to deny the right of a master to pass through a free state with a slave, in order to go from one slaveholding State to another. The opinion of the Court was, that the owner of a slave in a slaveholding state, bringing him here voluntarily, could not be allowed to retain him here or carry him away with him. That no person has a right to hold a child of tender years for the purpose of carrying it out of the State and reducing it to a state of slavery. The Chief Justice also commented upon the leading cases which had been cited at bar.

The child was finally discharged from the custody of the present claimant, Mr. Aves, and entrusted for the present to the care of Ellis G. Loring, Esq. till further order of Court.

The great importance of the above decision is easily perceived. It establishes the principle that slavery cannot exist in Massachusetts, even for a temporary purpose, and that a slave, voluntarily brought here by his master, becomes free, although slavery is recognized by the laws of the state of which the master is a citizen. This is, we believe, the first decision in any of the free States, upon that precise point. It has been decided in Indiana, that a master may travel through that State, with a slave, from one slaveholding State to another. How far the Courts of other slaveholding States will consider themselves bound by this adjudication, is doubtful; but the high rank held by the Supreme Court of Massachusetts, gives great weight to its decision on this, as on other points.—*Boston Daily Ad.*

Louisa does, 'tis true repair
Each Sabbath to the house of prayer:

So far we may commend.
But to be seen is all her care;

Louisa may the trouble spare—
Her portrait let her send.

POPULARITY.—Though popularity, in some respects, is a desirable thing, yet it is not always a criterion of real ability: nor is it to be sought after with avidity as if it were the foundation of happiness. It has been the occasion of ruin to many, and of distress to more. Those who have aimed at it have been generally left to disappointment and confusion.

When Phocion had made a speech which was applauded by the populace, he asked, "Have I not said some foolish thing?"

"I would not," says Dr. Doddridge, "purchase that phantom, popularity, which is often owing to the very worst part of man's character or performances, by any accomplices beneath the dignity of a Christian minister."—*Buck's Anecdotes.*

To a really wise man, the well weighed approbation of a single judicious character gives more heartfelt satisfaction than all the noisy applause of ten thousand ignorant though enthusiastic admirers. We may say with Parmenides, who, upon reading a philosophical discourse before a public assembly, at Athens, and observing that except Plato, the whole company had left him, continue I, notwithstanding to read on, and said that Plato alone was audience sufficient for him.

NEW BOOKS.

FOR SALE BY

CANFIELD & ROBINS.

"The Baptists in America," a narrative of the development from the Baptist Union in England, to the United States and Canada, by Rev. F. A. Cox, D. D. L. L. D., and Rev. J. Hoby, D. D.
Memoir of Rev. G. T. Bedell, D. D.
The Am. Gentleman.
The Am. Lady.
Pastor's offering on Courtship and Marriage, by Rev. J. M. Davis.
Onward, by Rev. G. T. Bedell, D. D.
Aug. 5.

New Fall Goods.

JOHN OLNSTED

WILL open the present and coming week his usual full Fall supply of Dry Goods and Crockery, assortment very extensive, at the lowest prices.
Aug. 26 1836.

Domestic Goods.

JUST RECEIVED,

2000 YARDS heavy Brown Sheetings and Shortings; 200 yards Bleached do. do. Batting, black and white Washing, and Wicking.

An extensive assortment of DRY GOODS, containing almost every article usually found in a Dry Goods store—the goods will be sold as low as at any other store.

The subscriber feels grateful for the rapidly increasing trade which he has the privilege of experiencing from the enterprising population of this flourishing city town and vicinity.

N. E. New Goods received almost every week.
A. RON CLAPP, 3w.
Aug. 26

JUST PUBLISHED AND FOR SALE BY

CANFIELD & ROBINS.

MUSSELL'S new system of Writing a Book. Kept a combined, by which the pupil is gradually led step by step, from making of letters, to keeping a complete set of books of account.

The whole system embraces six books. The whole cost one dollar and eighty-seven cents and a half cents—either book will be sold by itself if desired. Retail price of the four Writing Books with copies at the top of the pages, 12 1/2 cents each.

For sale wholesale and retail by
CANFIELD & ROBINS.
August 17th. 32

NOTICE

TO all persons subject to Taxes in the town of Mansfield, that I have a warrant for a County Tax, and a warrant for a Town Tax, on assessment of October 1 1835 and to receive the same will be at Daniel Fuller's lot, in said Mansfield, on Monday the 19th day of September 1836, from 2 until 5 o'clock, P. M.
SAMUEL D. ANDERSON, Collector.
Mansfield, Aug. 22, 1836.

VIRGINIA COAL.

A Cargo expected by Wednesday 27th inst., will be delivered at the vessel in quantities to suit purchasers. Apply to
J. HUBBARD WELLS.

LEHIGH lump.
ROAD MOUNTAIN, lump and egg.
PEACH ORCHARD, lump and nut.
GATE VERNON, lump, broken and screened, and egg.
LACKAWANNA lump.

COALS.

Orders will be supplied from vessels early in August—and at any time from the yard.
Office, north east of State house, between Messrs. Sage, Birge & Co and Exchange Bank.
J. HUBBARD WELLS.
July 23.

Agents Wanted.

To obtain subscribers for a popular work.
CANFIELD & ROBINS.
July 23.

GIRLS WANTED

At this Office, to work on Power Presses. Aug. 20.

PROTECTION

INSURANCE COMPANY

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE. RANCE, at this office in State street a few doors west of Front street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE AND MARINE INSURANCE. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to Half a Million. The first named sum is all paid in or secured, and the whole amount (\$150,000) is vested in Bank Funds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:—

David F. Robinson, Philip Ripley, Ebenezer Flower, Alexander H. Pomroy, William Kellogg, James A. Bane, Edmund G. Howe, Thomas Belknap, Haynes Lord.
DAVID F. ROBINSON, President.
THOMAS C. PERKINS, Sec'y.